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WISE MEN FROM THE WEST

REV. J. CALVIN REID,, Ph.D.

Address given at the annual Meeting of the National Reform Association, November 19, 1953, in the East Liberty Presbyterian Church, Pittsburgh, Pa.

Simeon Stylites is the pen-name of a very clever writer in the Christian Century. In a recent issue, he has a striking little essay which begins as follows:

"Sir, I heard the words being read, 'In the days of Herod the King behold, Wise Men from the East came to Jerusalem . . .' Then my mind, never very strong at sticking to the point, trailed off. Suppose, I thought, suppose that the Wise Men had come from the West rather than from the East. Suppose, too that they shared and expressed some of the main, dominant ideas and drives of our Western civilization and world. What would have happened if it had been Wise Men from the West journeying eastward toward a star?"

Simeon proceeds to imagine the First Wise Man as a merchant prince, a big industrialist. On the way to Jerusalem he becomes absorbed in new markets and untapped resources in the countries through which he is passing. He amasses a big sheaf of orders, but in the process the star fades and he never gets to Bethlehem at all.

The Second Wise Man is pictured as a military expert who decides that armed protection must be provided. But the forces he recruits only arouse suspicion on the part of the nations through whose country he seeks to pass. His military exploit finally bogs down completely when Rome refuses to allow such menacing task force to pass through Italy. He gets no farther than Gaul where his army goes into winter quarters.

Wise Man No. 3 is president of Melchior, Melchior Melchior and Melchior, Advertising and Public Relations Consultants. He is convinced that he has the inside track on the story of the Century. The birth of this new Prince will be Big News! So he becomes much engaged in giving out press releases and writing feature articles—all of which delays his journey so he too never arrives in Bethlehem. It is a keen and timely satire upon the busy life we Westerners lead, and the tragic spiritual price we pay for our over-absorption in the things of this world.

This evening let us carry Simeon's thought a little farther. Let us imagine not only that the Wise Men of the traditional Christmas Story came from the West, meaning America and representing our generation, let us toy with the question. "What gifts would they take to the newborn King?"

The Wise Men from the East treated the infant Jesus as a man, you will recall, not as a baby. They brought not toys, but gold, frankincense and myrrh. What are the gifts which our generation places high on the list, when men think of men?

I fingered a pre-Christmas Pittsburgh newspaper for an answer and came upon an eye-catching but not unusual advertisement for this season. Here was the picture of a handsome well-dressed man, but his face wore a look of perplexity. He was groping for an idea, seeking enlightenment. To the right was a second picture of the same face, now wearing a happy, though obviously forced, smile of relief, the light has come!

Under the troubled face I read: "Man, I'm really stuck. Every year its the same old problem of gifts for the fellows and the trouble is, they have such distinctive tastes. Uh—oh —that's it—Distinction."

Then under the other picture, the smiling one, "The whiskey of distinction! They'll sure like such a fine whiskey. . . Great idea! And I can do all my shopping in just one store."

Then I fingered through that week's issue of Life Magazine. How many separate beer,

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Is Christianity A Sect?

By WALTER McCARROLL

The California Constitution prohibits the teaching of any sectarian or denominational doctrine in the public schools. Article IX, Sectarian 8 reads: "Nor shall any Sectarian or Denominational Doctrine be taught in any of the common schools of the state." In response to a request from Superintendent Stoddard, Los Angeles County Counsel Kennedy ruled in July 1953 as follows: "These constitutional sections . . . prohibit any religious instruction or activity of a religious nature in the schools. . . . It is our opinion, that within the meaning of the Constitutional provisions above quoted, Christianity itself is a sect." The County Counsel equates "sectarian or denominational doctrine" with "religious instruction or activity of a religious nature", which is manifestly absurd. The very fact that "sectarian or denominational doctrine," is prohibited, implies that non-sectarian or non-denominational doctrine may be taught, in fact implies that it is expected to be taught. The County Counsel then goes out of his way to drag in his belief that Christianity itself is a sect. Of course he has to do that if he wants to prove that the Bible is a sectarian book. Let us examine that statement a little further.

Is Christianity A Sect?

A sect is defined as "a group dissenting from an established or parent church; one of the organized bodies of Christianity; a denomination." In the religious sense therefore **sect** is synonymous with **denomination.** A denomination is one of the many groups into which Christianity is divided. There is a hard core of truth that is common to all denominations as demonstrated in the historic creeds of the Christian Church. The Bible, or the Scriptures of the Old and New Testaments, is the Common basis for the creeds of all Christian churches. Christianity therefore is never the monopoly of any one denomination but embraces them all. A sect is a segment, but Christianity is the whole. Christianity therefore is not a sect.

The Bible, therefore, which is a book common to all denominations, cannot be a book of a sectarian character. Christianity can be spoken of as one of many religions but never as a sect. The words **Bible** and **Church** are words peculiar to the Christian religion. The word **Bible** is never used to characterize the sacred writings of Mohammedanism, Buddhism, Hinduism, Confucianism, Shintoism, or any other religion. Each religion has its own distinctive name for its sacred writings. Likewise the word **Church** is distinctive of the Christian religion for its places of worship, and is never used to describe the houses of worship of other religions. Therefore it is passing strange for a County Counsel to ask Which Bible or What Bible is to be read in our public schools, as if there were many Bibles. There is but One Bible.

This Is A Christian Country

This is not to say that all the people are Christian or that there are not great and grievous evils that threaten the very existence of our country, but it is to say that the common laws, the institutions, and primary customs and usages are based on the Christian religion. If these were based on several different religions then the Constitution would prohibit "any **religious** instruction." But because based on the Christian religion then the State Constitution prohibits **sectarian** or **denominational** doctrines.

In this country the Christian religion has been recognized from the days of the Pilgrim Fathers as the religion of this nation. When public officials take the oath of office in the name of God, or it is administered in courts of justice in the name of God, it has been generally accepted that this is the God revealed in the Bible. When the framers of the Declaration of Independence spoke of nature's God, the Creator, Providence, and the Supreme Judge of the world, there can be no doubt, in view of our Colonial history, that they were speaking of the God of the Bible. When our government inscribed on its coins the phrase "In God we trust," they meant none other than the God of the Scriptures of the Old and New Testaments. When the Constitutional Convention framed our State Constitution and placed in the Preamble 'Grateful to Almighty God for our freedom," there can be no doubt that they were referring to the God of revelation.

The common laws of our land are based on the Moral Law of God as summarized in the Ten Commandments. We have laws against blasphemy, protecting the Sabbath as a day of rest and worship, against murder, adultery, theft, and false witness. The institutions, customs, and usages that were long prevalent in our national life were the outgrowth of the teachings of the Christian religion. So cumulative and impressive was the evidence that Justice Brewer drew the conclusion that "this is a Christian nation." We here summarize the evidence marshalled by Justice Brewer in the famous Trinity Church case rendered February 29, 1892.

Trinity Church Case

After stating the setting of the case Justice Brewer proceeds as follows: "But beyond all these matters no purpose of action against religion can be imputed to any legislation, state or national, because this is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation.

The Court then goes on to quote from the Colonial Charters, the Colonial Compacts, State Constitutions, and State laws which recognize the Christian religion as underlying the official life of the country. All these are organic utterances. The Court then continues: "There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm

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RESOLUTIONS ADOPTED

(Annual Meeting of National Reform Association)

The committee appointed by the president, Dr. Martin, would present for your consideration and adoption the following resolutions:

1st. We would express our deep appreciation to the officers of the East Liberty Presbyterian Church for the use of their church facilities for our annual banquet and meeting; to the ladies whose skill and graciousness prepared and served the appetizing dinner and to all those who had a part in the very rewarding program of the evening, especially to the guest speaker, Rev. John Calvin Reid, pastor of the Mt. Lebanon Presbyterian Church, for his informing and stimulating message.

2nd. We would record our encouragement as we note several phases of improvement in the the moral policies of our nation. We would extend to our President Dwight Eisenhower our deep satisfaction for the example which he is setting of fidelity in church worship and in fostering a higher moral outlook in governmental policies. The prayer meetings in Washington for government officials, we believe, are proving effective.

3rd. We also find satisfaction in the evidences that the traffic in narcotics is being brought somewhat under control and that for the past year and a half the number of addicts is decreasing. We attribute this to increased restrictive legislation, to larger appropriations for enforcement, to an aroused public opinion and to the personal efforts of the Federal Bureau of Narcotics. We would commend those who have taken the leadership in restraining this nefarious traffic and urge them to continued efforts.

4th. We also view with encouragement the growth of sentiment for some form of religious instruction in our public schools and have noted particularly the encouraging emphasis expressed by leaders of the Protestant, Catholic and Jewish churches at the recent conference held in Pittsburgh. Unfortunately, the public school seems to be the only public institution throughout our nation where religion is taboo. We would urge the wider sale and use of the helpful books written by Dr. Martin and Dr. Fleming and would commend the officers of the Association for offering these two supplementary books at a special price for the two volumes when purchased together.

5th. On the other hand, we have been greatly disturbed by the new Army regulations which in effect repeal the law of 1901 and which make possible the purchase of liquor at army camps and, also, the subsequent regulation of General Bergin legalizing the sale of beer, wine and distilled spirits to air force officers and non-commissioned officers. It is our conviction that this is a dangerous step backward and we would authorize a very strong protest to be sent from our National Reform Association to the military authorities at Washington against this legalizing of liquor sales to the members of the armed forces at army bars at the various military posts.

6th. We also would protest against the constant and repeated advertising over the radio and television which attempts to make drinking of wine and beer a natural part of happy family life. The experience of social workers and the records of the courts prove that alcoholic beverages are the greatest single factor in destroying family ties. We would support wholeheartedly the efforts of certain businessmen to restrain the use of alcoholic beverages at Christmas celebrations in the office and factory. It is our conviction that liquor has no place in celebrating the birthday of Him whom God has sent to be man's Savior from his sins.

7th. We have been disappointed throughout this past year by evidence that gambling in all forms is on the increase. We would protest against all forms of gambling both legal and illegal and record our conviction that gambling of any kind is a violation of the laws of God and human welfare and is one of the determining causes of delinquency. We urge the officers of the Association to intensify the campaign which they have already begun to make the American people more sensitive to the evils of gambling.

Respectfully submitted,

W. Wm. McKinney,
Kermit S. Edgar.

THE BEER COMMERCIAL

The beer commercial that night was very good. The high-powered boys had done their best. The beer poured into the shining glass with sparkling perfection—clear, light, heady and smooth! With great anticipation in his face, the announcer lifted it to his lips. With a great sigh of satisfaction, he drank the amber fluid. When he had finished, he looked and acted like a man who had just married the love of his life; just heard he had inherited a million dollars; just been elected President of the United States, or just received the Medal of Honor—all at the same moment . . . The beer commercial was again well done. A masterpiece of beguilement.—Selected. J.R.P.

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BIBLE IN THE SCHOOLS

Conference with California State Attorney-General

Friends of Bible Reading in the Public Schools of the State of California met in conference with the State Attorney-General at the State Building in Los Angeles on Friday, December 11. The conference was arranged by Dr. Frank Dyer, who presided. The Attorney-General, Edmund G. Brown, who had three of his aides with him, was very cordial and informal, and granted the group not the half hour they had hoped for, but a full two hours of his time.

Dr. Dyer called upon five of the eleven persons in his group to speak. These were—Dr. Edgar Goodspeed; Mrs. Challis, a Roman Catholic; Dr. Bob Shuler, Jr., Pastor of the Trinity Methodist Church of Los Angeles; Rev. Wales Smith, Pastor of the First Christian Church of Santa Monica, and Dr. Walter McCarroll, President of the California Christian Citizens Association. Dr. McCarroll, dealing with the legal and constitutional phases of the subect, spoke on the question "Is Christianity a Sect?" His address is printed on page 2 of this issue.—J. R. P.

OFFICERS' CLUBS PUT OFF LIQUOR

According to an Associated Press Dispatch date lined Washington, Dec. 17, the Defense Department on that date banned the purchase and sale of bottled liquor at military officers' clubs and messes on Government property.

Deputy Defense Secretary, Roger Kyes, according to the dispatch, signed a directive revising previous regulations which had permitted the sale of liquor by the bottle as well as by the glass.

This order will put an end to package liquor sale privileges exercised by the Navy for many years and extended to the Army and Air Force on December 1, 1953.

The directive prohibits any further purchase of liquor for sale in package or bottle form by the military departments after January 1, and sales of liquor by the bottle in Officers' clubs and messes after April 1, 1954.—J. R. P.

DRUG TRAFFIC FED BY RED CHINA

Harry J. Ansinger, the Government's top agent in the fight against the illegal drug traffic, told a Senate sub-Committee studying juvenile delinquency, that Red China is responsible for an increase in West Coast drug traffic.

Mr. Ansinger told the committee that while the overall use of drugs by young Americans is on the wane, it remains, however, a serious problem.

The new Federal narcotics law requires sentences of 2, 5 and 10 years for first and subsequent drug-selling offences, but the law is defeated frequently by soft judges who apparently suspend the sentence in some first offense cases. The Commissioner said where the book is thrown at offenders as in Memphis, St. Louis and Detroit, the drug traffic "practically disappears."

Despite the national decrease in narcotic's cases involving youths where such offenses have dropped from 4405 in 1951 to 3616 in 1952, teenage offenses are still numerous in the following nine large cities according to Mr. Ansinger: New York, Philadelphia, New Orleans, Los Angeles, San Diego, Houston and San Antonio.

Mr. Ansinger recommends:

1. Tougher treatment of drug peddlers in the courts.

2. Tougher laws to require stiffer penalties for peddlers.

3. Improved narcotic law enforcement, especially at the state level.

The Federal narcotics bureau, he said, needs more men, but it cannot do the job alone.

J. R. P.

CIGARETTE SMOKE—LUNG CANCER

Governor Dewey will ask the 1954 Legislature to provide $2,000,000 for all types of cancer research, a part of which will be to determine whether there is a relationship between cigarette smoking and cancer of the lung. State health officials report that Mr. Dewey is alarmed over the rising toll of such cancer in New York. The scientific studies will be made at the Roswell Park Memorial Institute in Buffalo.

In the last thirty years lung cancer deaths for men has risen nearly five-fold so that more persons in the state now die of lung cancer than of tuberculosis.

The Governor is understood to be hopeful that success against lung cancer may approach the success that has accompanied the state's tuberculosis program of free diagnosis, hospitalization, and treatments. Since 1940, the death rate from tuberculosis in the state, outside of New York City, has dropped from 33.7 per 100,000 population to about 9.

With lung cancer, however, the rate for men 20 years ago was 4.7 per 100,000. Now it is 22.8. The increase for women over the same period has not been so sharp, but there has been a rise from 2.5 to 4.2.

An attempt will be made at Roswell Park to determine what factors, if any, in cigarette smoke contribute to cancer of the lung. The health of large groups of both smokers and non-smokers will be compared. Also the effect of cigarette swoke on laboratory animals will be studied.

In recent years scientific studies have pointed a suspicious finger at cigarette smoke as a contributing cause, for such studies have revealed that the incidence of lung cancer among smokers is greater than among non-smokers.

Preliminary studies at Roswell Park, according to Dr. Morton L. Levin, assistant State Health Commissioner, as reported in the New York Times, provides evidence pointing "to smoking as one of the causes of lung cancer because no other reasonable explanation fits all the known facts."

The lung research program will be with a case-finding project established by the State Health Department a short time ago. Under this plan all chest X-rays taken in the mass tuberculosis program are being checked a second time for evidence.

It will take at least $150,000 a year to operate the lung cancer program. The state has attempted to persuade one or more cigarette manufacturers to finance the plan but without success.

J.R.P.

THE FRUIT OF REPROBATE MINDS

A quick glance over almost any magazine or news stand will reveal that there is an extremely sordid, lewd, obscene and indecent type of literature being published and sold throughout our country today in this Kinsey age, colorful filth which is designed to disseminate artful appeals to sensuality, immorality and degeneracy.

To state that this literature is indecent is to put it far too mildly. This type of literature is largely the product of the commercial exploitation of sex. Such rotten trash serves no good purpose whatsoever. It is an offense to chastity, modesty and purity. It is destructive to the true ideals of home life and serves to encourage loose morals, delinquency and crime. Like a vicious cancer it gnaws at the moral integrity and decency of youths and adults alike.

Here freedom is misused and abused and liberty is transformed into license. Surely the time has come for all decent people in America, and for all who have been washed, who have been purified, to rise up and be heard — to unite in arousing public sentiment and to educate and warn of the dangers

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DRINK CONDITIONS COMPARABLE TO PRE-PROHIBITION ERA

Mrs. Glenn G. Hays of Evanston, Ill., President of the National Woman's Christian Temperance Union said that the 33rd Anniversary of the beginning of National Constitutional Prohibition, this month, finds "Drink Conditions" in the United States again comparable to those which spurred the country into the dry era.

She recalled that Constitutional Prohibition began Jan. 16, 1920, after its ratification by 46 States. The Nation had, however, been dry since the previous July 1, under Congressionally "War-time Prohibition."

Mrs. Hays said that while no general ceremony for the anniversary was planned, it was to have special if delayed observance in Washington the week following, when leaders of the National Temperance and Prohibition Council were to place a wreath on the statue of Frances Willard in the National Capitol rotunda.

The Council, representative of Temperance and Church Organizations, is to meet in Washington, Tuesday through Thursday, January 19 to 21, Mrs. Hays and Mrs. C. V. Biddle, National WCTU Vice-President-at Large, representing the WCTU in the ceremony.

Mrs. Hays said that since repeal, Dec. 5, 1933, Temperance leaders have watched a steady trend back to Temperance and Prohibition by local option elections in many areas where a majority of "people find it impossible to try to live with liquor."

She estimated that more than one-fourth of the country, by area, including two States, Oklahoma and Mississippi, containing one-fifth of the population, is again dry or bans hard liquor.

"The trend," she said, "appears to be coming up from the 'grass roots' since rural areas are taking the lead in the drying-up elections. Dry areas include a majority of political subdivisions in the South including Kentucky and Texas, and about 1,000 localities in Illinois.

"Promises of repealists, that Temperance would be encouraged, that the saloon would not be allowed to return 'in any guise,' that taxes would be cut, crime would be reduced, and dry states would be especially protected from the liquor traffic, have fallen by the wayside."

Instead of these, we find more than $9,500 Million being spent for drink, with unprecedented alcoholism, drink-associated crime and juvenile delinquency, arrests for drunkenness, and drink-caused human and economic waste.

Mrs. Hays said dry leaders are again before Congress for "curbs on the liquor traffic's exploitation of the public," and seek enactment of a law outlawing alcoholic beverage advertising in interstate commerce and over radio and television, in the coming session.

Wise Men From The West

(Continued from page 1)

ale, wine, whiskey and gin ads, do you suppose it contained? Twenty-nine! of these, 12 are full page ads, 13 if you count the bromo-seltzer ad as one! Two are two-page ads.

One of these shows a pleased husband holding a bottle in one hand, a Christmas card in the other, "To Bob from Mary." The heading is: **"To the Top of your list, From the Bottom of Your Heart."** Then in smaller type: "For Dad . . . Uncle Jim . . . Friend Mike . . . For the very top men on your list there is no warmer nor friendlier greetings than a holiday gift of Calvert. Give Calvert, serve Calvert . . and enjoy a truly happy holiday.'

And we "Wise Men from the West' are falling for it, hook, line and sinker! We and our fellow country-men are spending some 9½ billion dollars a year for alcoholic beverages. That is around $65 per year for every man, woman and child in our country . . . 2 times as much as we spend for public School Education.

To manufacture our yearly supply requires over 3 million tons of grain annually. That amount of grain would be sufficient to keep alive for one year 33,000,000 starving people in Europe or Asia. Does it not almost strike you dumb with horror and guilt, such waste in the light of the world's distressing need of food, health facilities, education and spiritual guidance?

Dr. Ansley Moore tells of a Pittsburgh steel worker who admitted to him that he drinks ten to twelve bottles of beer a day—about $1000 a year he contributes to the brewery industry. Yet such a man would yelp as if cut by a knife if his minister were to ask him for a thousand-dollar contribution to the church! Listen, my friends, what kind of Christians are we anyway, if we are spending more money for alcohol than we are giving to the kingdom of God?

And what are we getting in return? As a nation we now have 65,000,000 drinking people, many of them women, yes, many of them young people in their teens! Three million of them are chronic drinkers and one million are alcoholics. That's around 1 out of every 100! A rather shocking percentage, is it not? And do you have any idea of what it adds up to on the red ink side of our national ledger in disease, highway accidents, inefficiency in work, higher insurance rates, domestic strife, crime, juvenile delinquency, personal and family misery and so on ad infinitum?

The direct and indirect connection between crime and drink is one of the gravest but most ignored aspects of the problem. Take the crime of the year as an illustration.

Kidnapper Carl Austin Hall did not come from a slum district or an underprivileged home. He was the son of a well to do but indulgent father and even while he was still in High School, Hall began to drink. Upon the death of his father he came into a $200,000 inheritance, which he soon threw away playing the stock market, in an airplane crop-dusting business, and in several liquor-store ventures. His drinking and gambling increased. In due time he was an alcoholic and a morphine addict.

It was in a tavern that he met whiskey-soaked Bonnie Brown Heady last July, a woman who drank as much as a quart of whiskey a day. You know the rest, their kidnapping and brutal murder of Bobby Greenlease. The entire blame for that horrible crime, of course, can not be traced to the door of John Barleycorn. But as is the case with the majority of all major crimes, he was an accessory to the fact.

And thus we might continue with our indictment.

Three illustrations from a minister's files:

(1). A letter: "Please pray every day for months to come for my husband to stop drinking. It has become a disease with him, and he is a good man with that exception. I'm hoping God can help us to help him, so please join me in prayer for this man who is so miserable—with sincere thanks, a wife."

(2). A telephone call, from the other end a troubled voice, "My husband is now drunk and asleep on the sofa in the living room. He has just broken up the toys I bought for our children's Christmas. What must I do?

(3). A Special Delivery letter from my sister in S.C. telling me of her miraculous escape from personal injury in an automobile accident in which two fenders and two doors of her car were smashed by another car driven by a drunken driver.

But our problem, of course, is with our jury, not with our case. There is no end to the indictments which we could produce and document. But our jury is the American people and unfortunately the jury is prejudiced. With so many people using alcoholic beverages in one form or another it is virtually impossible to get an unbiased verdict. For this reason we are many times tempted to give up the fight as a thankless task, if not a lost cause.

(1). But that we must never do. And that is the first note I want to sound tonight—the note of courage.

A sermon by the late Bishop Edwin Holt Hughes entitled, "Let us alone" is based, as you may recognize, upon the story of the demon-possessed man in Capernaum who cried out to Jesus: "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us?" (Mark 1:24). The answer, of course, was, "Yes." Christ did come to destroy the works of the devil, and

He did not heed the cry of this demon, but cleaned the man of his evil spirit and made him well.

But the point Bishop Hughes makes is that such has ever been the plea of the forces of evil and the cloak under which they continue to ruin the bodies and souls of men.

The Bishop cites the infamous Louisiana Lottery as an illustration. "It was once the most iniquitous legalized gambling organization in the U. S. A. when the plucky clergyman, Dr. Charles H. Parkhurst, fired his broadside at the camp of the evil spirits, the keep-aloof order arose in a chorus. Thieving commissioners at once became solicitous for the reputation of the Christian pulpit. The minister must keep quiet because he is ignorant—a claim that was duly answered by Dr. Parkhurst's cluster of affidavits. But more, he must stay out of that vital region because as a herald he is concerned only with the preaching of the gospel, and the gospel must accord with the prescription of the evildoers themselves! Is it exaggeration to say that no attempt has been made in many years to exalt Christ as the governor of a city's life, without quickly evoking the cry, 'Let us alone?'" (Dr. Hughes)

The liquor forces cry, "Let us alone!", but do they practice what they preach? Instead, tentacles, through the long evil fingers of advertising as from some great devil-fish come out to capture the senses, to overpower the will and to induce men, women, and young people to drink! Let us alone?—There's not a person who hears me tonight who does not know some loved one—relative or friend—that liquor pursues relentlessly and tragically; or look at the country as a whole, or even Pittsburgh in particular. If any of you were so deluded as to think that after Repeal liquor would "let us alone," by now you must realize liquor has done nothing of the kind. It never has stayed **alone, and it never will!**

The organizations that seek to commercialize our Holy Sabbath, they want to be "Let alone," but do they stay **alone?** They reach out into our churches and Sunday Schools for their athletes, they canvass our "church members" for money, they spread their publicity before all eyes in the newspaper, they fill our city with their raucous shouting!

Therefore we can not heed the cry of the cohorts of wickedness when they call either to Christ or His colleagues, "Let us alone," for "all evils thrive on simple neglect. Weeds say, 'Let us alone'; and they capture the acres. Contagions say, 'Let us alone'; and they kill the thousands. Gypsy moths say, 'Let us alone,' and they murder the elms and maples and lay the lovely forests in waste. The iniquitous moving pictures say 'Let us alone,' and then they exalt the bandit and glorify the adulteress." (Dr. Hughes) Let liquor alone, and it will overwhelm our land like a flood, sparing neither man, woman nor child.

No, Christ turned a deaf ear to the plea of the evil spirit for immunity, and so must we. We must stay in the fight. Even though like Elijah we may sometimes feel, "Baal's prophets are 450 and I alone am left a prophet of Jehovah," still like Elijah we must take our stand beside the altar of Jehovah with our challenge "If Bacchus be God, follow him, but if Christ be God, then follow Him."

(2). The second note I wish to sound is one of caution.

Since we are pleading our case, as I have already intimated before a prejudiced jury, we must be psychologists as well as prophets. We must be as wise as serpents and as bold as lions. We must see that our zeal is not more heat than light. We must temper our courage with common sense.

We must be as courageous as was Lincoln in his fight against Slavery, but also as calm and rational as he was when he said: "Liquor has many defenders, but no defence."

Let me give you an illustration of the approach I have in mind. Some weeks ago a prominent physician was addressing a distinguished gathering of college educators. "I am a Christian," he said "and I have certain moral convictions on this subject of which I am not ashamed. But these I waive. I speak to you as a physician and from a business man's standpoint. Suppose," he continued "You were in the cattle business the owner of a large herd of fine-blooded cows and suppose some disease were to appear among them that would do the same degree of harm to your cows that alcoholism is doing to our citizens. Suppose further, that this disease were to spread until all the herds in our country were infected with it—what would cattle men be saying and doing and meat packers, and the general public and the government?

Imagine further that as a result of research it should be discovered that this cattle disease was caused by one ingredient in the food being fed to the cows. How long do you think it would take the cattle men to decide to completely eliminate that one ingredient?"

What is our answer to that doctor's argument? The same argument that Thomas Edison was using when he said, "To put alcohol in the human system is like putting sand in the bearings of an engine." The next time you have fresh oil put into your car, suppose the attendant were to say, "There's a little sand in this oil, not much though, only five grains to a quart!" Would you let him put it in? Would you pay good money for that kind of lubrication?

I say, what is our answer to these arguments? Could it be that to us "Wise Men from the West" cows are more important than human beings, and the inside workings of our automobiles of more

concern than our intestines, blood vessels and brain cells?

I am trying to get across thus: The role of a reformer is never an easy one. He need never expect to win any popularity contests. Nor can he expect any spectacular victories. If he is to make any headway at all in promoting the causes which he has espoused, he must combine the zeal of an Elijah with the patience of Job. He must avoid emotional and fanatical extremes which so often bring about the defeat of even the worthiest of causes. I am not recommending that he be a compromiser, but I am saying that he must not be a Pharisee. He must be, if possible, a combination of Amos the prophet of righteousness and Hosea the prophet of love. His passion must be the passion of Christ who could and did overthrow the tables of the money changers, but who also blessed little children and on the cross prayed for His enemies, "Father, forgive them for they know not what they do." And having brought you face to face with Him, there I would leave you, for was He not the world's greatest Reformer, but also supremely the world's Redeemer? Be it ours to walk in His steps for He has given us the perfect example, not only of what we should do, but of how we should do it.

Fruit Of Reprobate Minds

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of such obscenity. Protest upon protest should be directed to publishers, distributors and dealers urging them to withdraw from sale all such literature, from the Kinsey reports to the cheap pornographic materials so widely displayed on newsstands all over the nation.

Were the laws—Federal, State and Municipal—now on our books honestly and vigorously enforced, such obscene publications could be destroyed at once and their publishers and distributors prosecuted. Those who fear God and who love righteousness must rise up and voice their indignation. There is power in protest if it is given a voice.

J. R. P.

Is Christianity A Sect?

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that this is a religious nation. These are not individual sayings, declarations of private persons; they are organic utterances, they speak the voice of the entire people.

The Justice then quotes from the decisions of State Supreme Courts to the effect that general Christianity is and always has been a part of the law of the land. We here quote one sentence from the ruling of Chancellor Kent, speaking as Chief Justice of the State of New York, who said, "The people of this State, in common with the people of this country, profess the general doctrines of Christianity, as the rule of their faith and practice . . . the case assumes that we are Christian people, and the morality of the country is deeply ingrafted upon Christianity."

Justice Brewer than continues: "If we pass beyond these matters to a view of American life as expressed by its laws, its business, its customs and its society, we find everywhere a clear recognition of the same truth. Among other matters note the following. The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the preparatory words of all wills, 'In the name of God, Amen'; the laws respecting the observance of the Sabbath with the general cessation of all secular business, and the closing of all courts, legislatures, and other similar public assemblies on that day; the churches and church organizations which abound in every city, town and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations, with general support, and aiming to establish Christian missions in every quarter of the globe. These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation."

So much for the Trinity Church case. This was not an aside on the part of the Justice. It was the very heart of the Court's decision, and it was unanimous without a single dissenting opinion.

Is the Bible a Sectarian Book?

The Supreme Court of the State of California in the Evans vs. Selma Union High School District in January 1924, held that the Bible is not a book of a sectarian character. Here are some excerpts from that decision:

"The Trial Court held that the Bible in the King James version was not a publication of sectarian, partisan or denominational character, and accordingly gave judgment for the defendants. . . . The judgment is affirmed."

"It will be seen from the provisions of our statutes above quoted that they do not in terms exclude from the schools religious books as such. Indeed there is nothing in our statutes aimed at religious works. To be legally objectionable they must be 'sectarian, partisan or denominational in character."

"What we have said of the King James translation is equally applicable to the Douai Version. Both are scholarly translations of the Bible, and neither is a book 'of a sectarian character' within the meaning of the statute relating to school libraries. Both are eligible to a place on the shelves of our public school libraries for reference purposes."

We conclude with a sentence from W. S. Fleming's volume, God in Our Public Schools: "While we strain out the gnat of sectarianism and swallow the camel of secularism in education, we prepare a potion that will kill the nation."